

ان الدین عند اللہ الاسلام (القرآن)

Domination of Man over Man under Various Pretexts of
Rationality can only be ended through Obedience
to Divine Revelation (Niazi)

DIVINE VALUES OF ISLAM

VS.

Capitalism, Socialism & Communism

by

MAULANA MOHAMMAD ABDUS SATTAR KHAN NIAZI
M.A., Ex., M.P.A.

Former Dean of Islamic Studies, Islamia College, Lahore

Convener, Khilafat-i-Pakistan Movement

Founder member of the World Islamic Mission
Headquarter Bradford (U.K.)

Composed & compiled

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M. A. HANEEF (B.A., C.A. 'Finalist')

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FOREWARD

Pakistan's need for Islam is not only ideological but also physical. Whereas other Muslim countries like Iran, Turkey and the various Arab States can afford, at least temporarily, to isolate their political, economic and social problems from Islam, without endangering the immediate security of their physical existence; the trouble with Pakistan is that to the extent it ignores Islam, its very existence is put in jeopardy. The reason is that Islam is the only stabilising force in the far and wide scattered territories of Pakistan and the only basis of our nationhood, which is sustained neither by geography, nor language, nor race. Pakistan was carved for nothing else, but in the name of Islam. The experience of the past twenty nine years of Pakistan's existence conclusively proves that so far as the appeal of Islam is not responded to, provincialism, personal and palace intrigues, and subversive social tendencies gain in strength. The tragic and sad episode of the Fall of Dacca, causing an irreparable, irreplaceable and irretrievable loss to the Muslim World, is not so old and is a testimony of the history in this context. The disintegration is, evidently and absolutely, a natural and a logical development of the hypocritical attitude and anti-Islamic policies of our past and present rulers pertaining to Islam.

It is an irony of fate that the Muslims of the subcontinent, who made unparalleled sacrifices and braved untold hardships, for the survival of the caliphate in the twenties of the present century, soon after the establishment of Pakistan have cynically ignored the spirit of the Khilafat movement and have actually carried out unholy compromises with alien political concepts and theories. This is a complete negation of the struggle of

the successive generations of the Indian Muslims to establish the authority and sovereignty of Islam, which in political parlance takes the form of Khilafat. They have fallen an easy prey to the nefarious designs of their enemies by adopting an apologetic attitude towards Islam. Islam in the present context has been reduced to being an adjective and an agent rather than being the principal and sovereign.

The paper which was read in a Symposium held at Dacca in 1955, is a commanding, consummate, constructive and creative contribution of Maulana Abdussattar Khan Niazi to the cause of Islam. Although it was written nearly twenty years ago, but of its originality, applicability, historicity and essentiality, is a panacea for all the present perplexing problems of the world. It presents a complete and a comprehensive programme, in simplicity and brevity, to usher in an era of peace, progress and prosperity by inspiring us to accelerate our activities for the establishment of the Religion of Reality.

At the same time it gives us the determination to disown, discourage and discard any adjustment, compromise, deviation or modification in any form in the norms of Islam and to frustrate the evil hypocracies and conspiracies against Islam, by its internal and external enemies with full vim and vigour.

The life which the Maulana is leading is a continuous and courageous selfless struggle, with devotion, dedication and determination, for the introduction and the implementation of Nizam-i-Mustafa and is in fact a mirror wherein we can witness a variety of the vivid glimpses of the sublime sacrifices of the Great Companions of the Last Apostle (Peace be upon him). He has the privilege to expose the treacheries of the traitors and to tolerate with patience and prestige the tyrannies of the dictators and has never bowed his head to them. The fear of the gun and the glittering of the gold has never succeeded to stop

Maulana in his struggle to achieve the "Glorious Goal." He is a rare, unique and ideal combination of thought and action.

Maulana Abdul Sattar Khan Niazi, as the President of the Punjab Muslim Student Federation, personally presented the details of the Caliphate Scheme to the Quid-i-Azam at his New Dehli Residence in 1939 and then in 1941, as a secretary of the Pakistan Rural Propaganda Committee of the PMSF undertook a whirlwind tour of the province to acquaint the masses with the importance of resurrecting Khilafat as an instrument of Government in the emerging state of Pakistan. Then in 1944, the Maulana moved a resolution at a session of the Council of All-India Muslim League held at New Dehli urging upon the Muslim Leaguers to practice Shariat Law in their individual life as well as prepare themselves for its collective enforcement.

In 1948 after the establishment of Pakistan a full fledged movement for the enforcement of Khilafat was launched throughout the country. Through the columns of New Weekly "Khilafat-i-Pakistan" and pamphleteering ruthless exposures of the Anglo-Mohammadan Ruling Clique and "Capitalist Communists", Anglicised Babus and neo-Bania Brahmin classes were made to their great consternation.

In 1951 on the occasion of the publication of the Pakistan Constituent Assembly's Basic Principles Committee Report, a complete draft of the Constitution of Khilafat-i-Pakistan was made public and circulated.

In 1953 a country-wide Khatam-i-Nabuwwat movement was launched for the achievement of six fundamental positive and three negative basic principles. The Maulana, thereupon, was arrested, by Martial Law and sentenced to death, while his colleagues and co-workers suffered long terms of detention. Later, however, the death sentence passed against the Maulana was commuted to life imprisonment.

On emergence from Jail, in 1955 following an order by the High Court, consequent upon a writ petition, the Maulana undertook an extensive tour of the country to acquaint the people with the state of affairs in Pakistan. He was once again arrested and detained under the Bengal Regulation.

In 1958 on the occasion of the holding of the so called International Islamic Colloquium, the Maulana with the active support of his friends and the Ulema made strenuous efforts to secure the exclusion of deviationists and deniers of the doctrine of Khatm-i-Nabuwwat, from addressing the international gathering. He also made it impossible for the so called orientalist to attack the accepted fundamentals of Islam under the garb of the freedom of expression.

In 1962 the Maulana presented from the platform of the National Democratic Front under the auspices of its National Conference, the scheme for the establishment of Kalafat in Pakistan as the surest guarantee against the disintegrating forces working in the country. But he was again hauled up by the custodians of law and order on charges of sedition etc. In the same year when the University students came out of their classes to defend their academic rights, the Maulana, who had supported the student community, was arrested and tried on charges ranging from loot and dacoity to incendiarism. But Providence again came to his rescue and he was discharged by the court of law.

In 1968 the Maulana made a forceful speech in Abbottabad in which he exposed the malpractices of the Ayub Administration. The speech which was a Precursor of the country-wide mass movement against the dictatorial regime of Ayub leading to his eventual downfall. The Maulana was again arrested, but the Peshawar High Court held the order of his detention as illegal and void.

Again in the movement of the non-recognition of Bengla Desh, the Maulana was sent behind the bars and nearly eighty false cases were registered against him. But the High Court, accepting a general bail, ordered for his release.

In 1972, after the release, the Maulana proceeded for Haj and Ziarat, by road, covering Iran, Iraq, Kuwait and Saudi Arabia.

After the historical decision of the declaration of the Qadianis as Non-Muslims by the Parliament of Islamic Republic of Pakistan, on account of the country-wide mass movement of the Muslims of Pakistan, led by Ulema, especially Ulema-i-ahl-i-Sunwah, which left no way for the regime but to accept the demand of Muslims, Maulana Niazi alongwith Senator Maulana Shah Ahmad Noorani Siddiqi and Allama Arshadul Qadri, President and Secretary General, respectively, of the World Islamic Mission (Headquarter at Bradford in U.K.) and, Professor Shah Faridul Haq Opposition Leader in Sind Assembly, undertook an extensive world-wide tour to acquaint the outside world, the background and the necessity of this historical decision and to expose the baseless and nefarious propaganda of the Western Press, sponsored by Jews and Qadianis. The "Torch-Bearers of Islam" visited Saudi Arabia, East Africa, Kenya (Nairobi, Mombasa, Nacoro and other important cities), Mauritius, Reunion, Paris, U.K., Corocio Island (participated in an International Missionary Guild Conference of the Carebbean Island at Corocio), South America, Duch Gyana (Surnam) New York, Holland, Brusseles in Belgium and after performing Umra reached back in Pakistan after four months tour abroad. The tour proved a great success and the Missionary Centres of Qadianees lost their character as the exponents of Islam, before the eyes of the governments and the people of all such countries.

In 1975 Maulana was detained twice, Probably the provisions of the present constitution were proved to be insufficient or were

exhausted to send Maulana, behind the bars and there became the necessity of the unilateral fourth amendment in the unanimously accepted constitution to which he was evidently the first 'Victim'. So many murder attacks on the life of Maulana has been made, the recent being the fifth on the 17th April, 1976 when he was returning from Karachi and was on way from Airport to his residence but was saved by the Almighty Allah.

The bold and brave story of the historical role of the 'Hero of the Time' imparts a lesson, which not only inspires, but also makes us to realise the role, which as a Muslim we are duty-bound to perform by taking an active part in the struggle of the movement of effective enforcement of Nizam-i-Mustafa, which is a snap-shot or a nomen-clature portraying the Divine Concept of "Caliphate on the Pattern of Prophethood" and thus the emancipation of humanity from the domination of man over man under various "pretexts of rationality. Such terms as "Islamic bias", "Islamic colour", "Islamic values", "Islamic concepts", "Islamic principles", "Islamic socialism" and "Islamic democracy" etc., are anathema to the masses and contradiction in terms. Islam is sovereign, infallible, inevitable and final. Let us recognise this fundamental truth and shape our national policies in its light.

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Lahore; 30th May, 1976

M. A. HANBEF

WHAT ARE THE ESSENTIAL AND FUNDAMENTAL VALUES OF ISLAM AND HOW CAN THEY BE PUT INTO PRACTICE IN THE PRESENT TIME AND CIRCUMSTANCES ?

INTRODUCTION

Before a description of the fundamental values of Islam is undertaken, it is necessary to make sure what exactly is meant by the terms : 'Values' and 'Islam'.

When we talk of 'Values' our description is confined to an 'intellectual conception of a value'. This is so because the European civilisation and culture under whose influence most of the world lives today, believes that Reality and Truth are primarily intellectual and conceptual entities. But even European scholars who have made a deep study of other cultures and civilizations in Human history (e.g. Spengler) concede that other cultures and other civilizations had different ideas about the nature of Reality and Truth.

It is all a question of emphasising certain aspects of human experience. Modern man is apt to exaggerate the importance and significance of his intellectual experiences and their utility. At other times and in other places man exaggerated his emotional experience. The result was mysticism. In still another context man is engrossed by his instinctive experience.

This is not the place to go into a detailed study of all the different meanings that can be given to the term "Values". But the little that I have said above, is sufficient to prove that the term 'Values' can have more than one meaning depending upon the level and quality of the experience of those who are participating in the discussion.

Islam is "universal and external Divine Guidance for all creation in all aspects of Existence, Progress, Realization and the achievements of human and non-human personalities through identifying themselves with this Guidance".

It is thus evident that the totality of Islam is more massive than Life, than Universe itself, because it includes the message and some significance of Divinity. Therefore, Islamic Values are too big to be described merely through language and under the limitations of the rational method of understanding.

Knowledge (علم) is only one of the methods, and a very inferior method from the point of view of Islam for appreciating Islamic values. The major methods are, firstly, Piety (تقوى) It implies a controlled regime of Behaviour, Habits, Prayer and Self-control. The second major method is Faith (ایمان) It implies submission of personal whims and flights of thought to conform with the Revealed Books and the practice of the Prophets. The third major method is Realisation (عرفان). It implies establishment of direct contact with Truth and Reality under the guidance of some initiated teacher.

What I have said above does not imply in the least that Islam cannot be described or understood through the rational method. I have been pointing out that the totality of Islam cannot be described and understood only through the rational method. The world of rational experience about which we talk through the written or spoken word is only a Tiny Province in mighty Empire of Islam. But nevertheless it is there, and we can talk about it. In fact the present discourse will be confined to this aspect of Islam. If I have taken so long in the introductory remarks to explain the Islamic approach to the understanding of "Values" it was only to make audience conscious of what I am leaving out in today's discourse.

EQUALITY, BROTHERHOOD AND LIFE HEREAFTER.

Now that our description of Islam is going to be confined to the rational method, it will be automatically limited to those values of Islam which are concerned with humanity. In this context the first principle of Islam is that man has been created to serve his Creator alone. Therefore, no man is to serve another man. No man is to dominate over another man. Man is brother unto man. The second principle is that all men are equal. If man is to serve man, if man is to be dominated by man, it is only in obedience to Divine Commandments. If man is to be below another man it is only because he violates the Command of his Creator. Third principle is that the criterion for judging all the values of this earthly life is their utility for the Life Hereafter. Material progress, Military conquests, National glory and Physical luxury are all illusions unless and until they are made subservient to man's career after Resurrection.

It is thus evident that modern nationalism and internationalism are the very antithesis of Islam. Islam believes in the universal brotherhood of man. State and Nationality are only instruments for establishing this universal brotherhood. They have no justification for existence if they do not serve this purpose.

HOW CAN ISLAMIC VALUES BE PRACTISED TODAY

Islamic values can be practised today by the establishment of an Islamic State which should be governed by the following six positive and three negative basic principles :

THE SIX POSITIVE BASIC PRINCIPLES

1. Supremacy of the Rule of Tauhid :— "Allah is the supreme Creator, Owner, Ruler and Judge. Quran is His Final Word, therefore, the tenets of the Book shall

be the First Source and Authority in all legislative, judicial, executive and administrative decisions of the State.

2. **Finality of the Authority of Resalat :—** "The Last Apostle is the latest sole direct recipient of Divine Authority in all aspects of Life. Therefore, his precepts, practice and traditions, after fixing the quality and degree of their authenticity, according to Hadith and Sunnah, shall be the Second Source in deciding all policies and actions of every organ and agency of the State.
3. **Delegation under Doctrine of Khilafat :—** "Man is merely a Trustee for all forms of Wealth (Ameen) and Deputy in all kinds of Authority (Naib), both individually as well as collectively, because all Ownership and Authority ultimately emanates, in fact and in right, from Divinity.

"The term combining both these concepts of Trusteeship (Amanat) and Deputyship (Niabat) is Khilafat (Agency).

"This notion of Khilafat sums up the essence of political, constitutional and juridical thought of Islam.

"That is why historically the proper name for the permanent traits of the Islamic system of Government and State is also Khilafat.

"Divinity bestowed Khilafat, as a general fact on Humanity simultaneously with Genesis.

"Khilafat as a particular and definite constitutional or legal right in each community has been derived by every individual as well as by society as a whole through the Apostle of the time.

"The latest sole direct recipient of such Divine Delegation

is the Last Apostle, whose jurisdiction will now last till eternity and cover the whole cosmos.

"After him the Khilafat passed on through him to the consensus of his Companions, because no Apostle was now ever to follow :

"The Majority, as a whole, of every subsequent generation of pious and learned Mussulmans has ever since, through their predecessors, acted as the recipient of this precious and sacred heritage till this day. The choice of peculiar institutions and individual persons by each generation was no more than a method adopted according to their circumstances, for the exercise of this ever-lasting privilege and responsibility of Khilafat in conducting the State.

"This doctrine narrated above, is technically called "the Doctrine of Conformity with the precedents of the Companions of the Last Apostle, the Sages and the righteous Jurists of the past" (Itribaa-e-Sihaba-wa-Aula-wa-Salaf-e-Saliheen).

"Therefore now whenever there is any difference of opinion regarding the connotation or denotation of a particular inference from the First and Second principles as enunciated above, the durable essence of the precedents, commentaries and interpretations of the Companions, Sages, Experts and Jurists of Islam in the past, as exponents of a consensus that even now forms a prior link in the chain through which the state today legally acquires its share of divine delegation, after they have been sifted and graded according to the fundamental rules of Fiqah, shall be followed as the Third Source and Authority in arriving at exact conclusions and verdicts.

4. **Decision by the Principle of Ijmaa :—**"All contemporary differences as to any particular inference or a final conclusion under the three former principles shall directly or indirectly be settled by a majority decision of those

male nationals who qualify for the office of Sahibur-Rai (Voter) by conformity in their conduct to the habits of the last Apostle and Acquisition of the requisite knowledge of essential sciences:

5. **Law of Decree by Fatwa** :—"All contentions as to the proper implementation of Ijmaa in definite instances shall finally be decided in questions of fact by competent courts of Qazies, and in questions of law by competent courts of Mufties, acting as an independent judiciary.
6. **Social Compact by Contract of Beiat** :—"All social, political, legal and administrative powers as well as responsibility shall be determined and enforced under an implied mutual, several and collective, contract (Beiat) of fidelity to the six positive and three negative basic principles of the constitution as enunciated herein, entered into at the time of registration as nationals of the State.

THE THREE NEGATIVE BASIC PRINCIPLES

1. **Prohibition of Fironeyat (Shirk : Despotism : Exploitation of Authority)** :—"Official powers, pretence of official power, or private power shall not be used to restrict the personal authority in any aspect of life of any individual or group of individuals except in pursuance of and in accordance with the provisions of the Constitution, or the laws of the State, or a legal contract freely entered into by the parties, a competent court of Justice being the final judge of the propriety of the exact nature, amount and methods of force used in each case.

"All nationals of the State shall be justified and duty-bound, individually as well as collectively, in opposing prudently any human agency that may indulge in despotic use of authority : provided the misuse is later established in a court of law.

"Quranic provision against "Shirk" and the allegory of the Pharaoh explains the implications of despotic authority."

2. **Prohibition of Qarooneyat (Zulm : Exploitation of Wealth)** :—"Public wealth, influence of public wealth or private wealth shall not be used to increase or decrease the value or utility of the wealth of any individual, nor to restrict the opportunity in any aspect of an individual for earning wealth, except in pursuance of and in accordance with the provisions of the Constitution, or the laws of the State, or a legal contract freely entered into by the parties, a competent court of justice being the final judge of the propriety of the nature extent and methods of the financial transactions involved in each case.

"All nationals of the State shall be justified and duty-bound, individually as well as collectively in opposing prudently any human agency that may indulge in economic exploitation, provided the exploitation is later established in a court of law.

"Quranic provision against "Zulm" and the allegory of Croesus explains the implications of economic exploitation.

3. **Prohibition of Ynzeedeyat (Talbis : Sanctimony : Exploitation of Faith)** :—"Pretence of the terminology of Islam shall not be used to realise or promote un-Islamic opinions, interests and projects of persons, classes or groups, a competent court of justice being the final judge of the sincerity and propriety of the issues implied in each case.

"All nationals of the State shall be justified and duty-bound, individually as well as collectively, in opposing prudently any human agency that may indulge in

sanctimonious exploitation of Islam, provided the hypocrisy is later established in a court of law.

"Quranic condemnation of "Munafeqat" and the allegory of Yazeed explains the implication of using Islam as a cover for un-Islamic purposes",

ATTITUDE OF ISLAM TOWARDS CAPITALISM, SOCIALISM & COMMUNISM

"WHAT should be the economic system" has been made the most burning issue and the controversial question of the day even in the sacred soil of Pakistan, for whose creation there could be no justification, other than the Islamic Faith. Moreover, a new tendency has also been developed that although Islam is declared as an ideology, yet the necessity of begging the economy from communism is argued. Under these circumstances it is our duty to take the notice of this grave situation, in order to dispel the conflicts, confusions, illusions and delusions that are being created in the minds of the masses, by the agents of the alien ideologies.

Islam is a thorough, complete and comprehensive code of life and provides the guidance in its all aspects. All other systems are in fact nothing but domination of man over man under various pretexts of rationality and are devoid of Divinity. But at present we are only concerned with the economic aspect of Islam. At the same time it is considered worth-while to give a short description of the characteristics and comparison of other economic systems in order to make the audience familiar with the fallacies and failures of them.

Although it is difficult to distinguish and draw a line of demarcation between communism and socialism and also among various schools of socialists ; State, Scientific, Scandanavian and Fabian Socialisms, but as a matter of fact all these ideas and interpretations owe their origin from Marx's "Das Capital", the

Bible of socialism. Here Carl Marx has given an economic interpretation of historical evolution of all events and accordingly, still the evolution has reached the stage of "Proletarian Dictatorship". The concept of class-less society is obviously Utopian and has not so far been theoretically or practically proved. The only logic, if at all it is a logic, upon which this idea has been defended by Marx, is that with the change in the set-up of the society, the criterion and concept of logic will altogether vanish. Moreover, the Russians in their early stages of Revolution tried to put it into practice and abolished money and exchange. But money economy has to be restored and price mechanism revived. Although it is interesting to note that the so called evolution of the history of "matter" to which Marx was the only genius who became conscious of it and that too in the 19th century, is so slow, cumbersome and heterogeneous that we can find the first stage of "Serfdom" and at the same time it has not been able to achieve or to advance beyond the stage of the "Dictatorship of the Proletariat."

The communists say that the "Dictatorship of the Proletariat" is established when "Have-nots" dominate over the "Haves". But before an impartial analysis and evaluation of this situation is undertaken, it is necessary to mention that all man-made laws are either related to "Authority" or "Wealth", the only tools of exploitation. The treatment in case of capitalistic system is such that the "means of authority" are owned by persons, other than those who possess the "means of production". But primarily and principally, the "Proletarian Dictatorship" presents the worst conceivable and imaginable form of accumulation wherein the "Authority" as well as "Wealth" goes, simultaneously and collectively, in the monopoly of one organ, a gang of bureaucrats. It presents not more than a state where a dictator combines in himself the functions of an entrepreneur or a capitalist or a feudal lord. It is here when it is crystallized into the extreme and worst form of capitalism, by

entrusting all the opportunities of exploitation in the hands of "bureaucracy". This conclusion can be further supported and supplemented by the fact that why people prefer to go to America, U.K. and other Western Countries instead of Russia or China. We have never come across a communist who has shown his willingness to settle in East Germany as against West Germany.

The condemnation of communism or socialism does not at all imply the appreciation of Capitalism. In fact these are the proved evils of capitalism, as a result of the reaction of whose exploitations the Eastern Imperialism is gaining grounds, just under the psychology of try or taste the change, which according to Marx and Engels is the revolutionary aspect of the capitalism, for it is an "Indispensible Phase" and a "Stepping Stone" towards socialism and communism.

The greatest curse of the capitalism is the concentration of wealth, the rich becoming the richer and the poor becoming the poorer. In fact the overall trend of the circulation of money in a capitalistic economy is from poor to rich. The result is accumulation, inflation, depression, frustration, mal-nutrition, corruption and state capitalism. The remedy lies to put an end to the exploitation of "Power" and "Wealth" and not to make the citizens the "serfs" and the "slaves" of the state.

Islam, the Religion of Reality and the only hope of the humanity, comes forward to save us from this terrible and treacherous situation and bestows the sublime concepts of 'Deputyship in Authority' and 'Trusteeship in Wealth' as a certain and a surest remedy. "Authority" in Islam does not arise out of physical or economic superiority, or even out of the consensus of majority. Its sources are moral and spiritual measured in its quality and not the quantity. Only he has the authority to rule over another or others, who is more pious (Muttaqi) and wise (Aalam). Pious are those whose conduct conforms to that of the Last Prophet. Wise are those who know the sciences of religion,

as well as the sciences of the world and have experience of dealing successfully with the affairs in question. Authority is divine and so it is only to be obeyed, when it (i) sincerely avers to be divine (ii) has formally been canonised by Ijmaa (Majority of the Virtuous and the Wise), regular Fatwa (Consent and Affirmation) from a Mufti (Court of Law), and a Faisla (Enactment) from a Qazi (Court of Fact).

An authorised authority is condemned in the parable of the Pharaoh, while usurped authority is censured in the tradition of Yazid.

In Islam there is no right of irrational, limitless, absolute "Property" not even in one's own person (none can sell himself for illicit purposes). The absolute owner is only Allah. All movable or immovable property vests in principle on His behalf in the laws of Shariat proclaimed by His Viceroy-the Last Prophet. The community is collectively a trustee on behalf of the Last Prophet.

So, no use of "Property" is permissible, which is against the Shariat of the Last Prophet. Thus what goes in Islam as the proprietary right is practically no more than the right of exchange exhaustion, usure, or consumption of produce in a lifetime or as a heritage.

This right to use is graded in quantity, duration and form, according to elaborate laws. The restrictions are mostly against the different forms of multiplication by exploitation of humanity. e.g. Usury, interest, gambling, speculation, feudalism, capitalism, industrialism, communism, etc. Absolute property is censured in the parable of Croesus.

Islam does not only disallow or disown exploitation, but also provides the effective and comprehensive means and the methods to discard and demolish all sorts of exploitation. If only three fundamental principles of Islam are applied in any society or state irrespective of any colour, creed, caste or culture, the result will

be the maximum possible equitable distribution of wealth, with an inherent system of self-sustained, self-balancing and self-developing economy.

The first is the introduction of interest-free economy. Interest in a capitalistic system is the remuneration of "Capital" the third factor of production. It has been said that it is the price paid for "Waiting", or, "Abstinence of a Capitalist", or, "Productivity of Money", or "the Liquidity Preference of Money".

But Islam does not accept "Capital" as a factor of production and disallows all sorts of "usury" including interest and declares it as an unearned income and a price paid for monopoly. It is the cruelty, tyranny and oppression of the worst type. Moreover it considerably contributes to the credit-creation and speculative transactions which ultimately result in inflation, accumulation, depression and exploitation. But under the Muhammadan economy, no one is to become richer by mere monopoly of the means of production, except and to the extent of one's contributions in the economic activities where there are equal chances of gain or loss.

"Zakat" is the second significant "distribution" media of the "accumulation". It further degenerates and decentralizes the concentration of "means of production" by distributing them from the "Haves" to the "Have-Nots" and thus entirely changing the trend of the circulation of money and means and making them flow from the rich to the poor.

Besides this the Islamic Law of Inheritance is another important and effective automatic instrument to check and equalise, naturally and rationally, all the God-given and man-made means of production. The philosophy of the Muhammadan economy can be well visualized and apprehended by the Qur'anic Verse :

"يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ - ط"

(Allah hath blighted usury and made arms giving fruitfull)

The other principal points of difference are enumerated as under :

(1) The main difference of Islam with both Capitalism as well as Communism is that they consider the economic necessities of man as supreme. Islam takes notice of the fact that the material necessities of man are finally regulated by his moral convictions.

(2) Capitalism and Communism represent two extremes under one of which no restrictions are placed on the economic activities of man, and under the other no freedom at all is allowed to the individual, Islam restricts anti-social, anti-family and anti-morality economic tendencies whether of the individual, or of the group, or the Society, or the State itself.

(3) In so far as Communism aspires to social justice, equality of opportunity, and proper recompense for labour, Islam, too, endorses these ideals.

(4) In so far as Capitalism permits freedom of enterprise, encouragement of family relations by permitting distribution of heritage among heirs and protects individual initiative, Islam has no objection so long as the rights of others are not violated.

(5) Islam permits economic classes if they are founded on the economic talent and skill of their members after providing them equal education and opportunity. But at the same time Islam holds the "Haves" as socially responsible for providing a minimum livelihood to the "Have-nots" provided their hardship is not the result of wilful neglect.

Moreover the Islamic conception of "Class" is basically different from the one prevalent in a Western Godless state. Whereas in a modern state the only common denominator used for interrelating values of life is money (Witness the "damages" for rape, libel), in Islam such a common denominator is provided by the conception of "Piety" measured in terms of conformity to the ideals and practice of the Last Prophet.

Therefore, the standard for determining "Upper" and "Lower" classes is virtue and sin rather than wealth and property. The "Virtuous" constitute the upper classes and the "Sinners" belong to the lower classes.

Ideals of "class justice" and conflicting interests of the classes do not find any place in an Islamic state, simply because Islamic Society roots out the very existence of such classes. The desirable ideals connoted by these Western phrases are enforced in an Islamic State through the institutions working on the conception of "Sin" and "Virtue".

The comparison refutes and rejects all claims of capitalists or communists for any constructive contribution in the field of "Economics" and is a conclusive evidence to establish the supremacy of Islam, inclusively and exclusively and to prove the fact, logically and chronologically that if an ingredient of a commendable quality is found in any other system, it is just the plucking of the flowers from the ever green gardens of Islam, which are deemed and destined to decay when departed from their "Plant"

(Paper read in the Islamic Symposium at Dacca in July, 1955).

Extracted from

DRAFT

ISLAMIC CONSTITUTION FOR PAKISTAN

Presented in 1952, by

MAULANA MOHAMMAD ABDUSSATTAR KHAN NIAZI

M.A. EX M.P.A.

Former Dean of Islamic Studies, Islamia College, Lahore

Convenor, Khilafat-e-Pakistan Movement

LIFE SKETCH OF MAULANA ABDUSSATTAR KHAN NIAZI

- * Born in 1915 in Mianwali Punjab.
- * Acquired degrees of Master in Arabic and Persian from the Punjab University.
- * Acquired degree of MAHIR-E-TABLIGH (AALIM) from ISHAT-E-ISLAM College by the hands of Allama Iqbal.
- * During Pakistan Movement he organized Muslim Youths and Students and remained on different posts of the PUNJAB MUSLIM STUDENTS FEDERATION and THE ALL INDIA MUSLIM STUDENTS FEDERATION.
- * Held different posts in the all INDIA MUSLIM LEAGUE and the PAKISTAN MUSLIM LEAGUE up to the Provincial Presidentship.
- * Was one of the most confident Lieutenants of the QUAID-E-AZAM MOHAMMAD ALI JINNAH- the founder of Pakistan.
- Was elected as the member of the LEGISLATIVE ASSEMBLY in 1946-1951 on the ticket of MUSLIM LEAGUE.
- Was again elected as the member of the legislative assembly from Mianwali for the period 1951-56.
- Was the Convenor of the PAKISTAN CALIPHATE MOVEMENT and is still its President.
- Was the General Secretary of ALL PAKISTAN AWAMI MUSLIM LEAGUE in 1950.
- Was elected as the President of the JAMIAT ULEMA-E-PAKISTAN, Punjab in 1972.
- * Is the Secretary General of the Jamiat Ulema-E-Pakistan.
- * Remained Dean of the Islamic Studies Department of the ISLAMIA COLLEGE, Lahore.
- * Was awarded DEATH SENTENCE during the KHATAME NABUWWAT MOVEMENT in 1953 which was subsequently commuted to LIFE IMPRISONMENT but was afterwards released by the orders of the High Court, imprisonment being for 2½ years.
- * Is among the best Orators of Islamic Republic of Pakistan.
- * Is a writer of many books on Islam and Political issues.
- * Addressed hundreds of public meetings during the Qadianee movement in 1974.
- * He was amongst convenors of the first convention to launch movement for the protection of the faith of the finality of the PROPHETHOOD, and headed the movement in 1953. Subsequently.
- * Is among the Founder members of the World Islamic Mission. (U.K.)

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